

The Baptist Record.

Integrity and Fidelity to the Cause of Christ

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THE BAPTIST RECORD

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EDITORIAL NOTES AND COMMENTS

Pride is an awful cheat. It causes some people to decorate their persons with fine clothes, even with their last dollar, when pauperism and starvation are at the very doors of their homes.

"Knowledge puffeth up but love buildeth." It is the difference between swelling and growing. Headed swells into ghastly and distorted carcasses, while living ones grow into beautiful and useful horses.

Be sure that you give due consideration to little things, for they may be about all that will ever come your way, and remember that many of the greatest and best things of earth or sky are made up of such like.

Beloved, we owe all to Christ, for what he has done for us, and then we owe whatever good we can do for men, to them for Christ's sake. That being true, we need not be any respecter of persons, but "do good to all men as we have opportunity."

Bro. Chas. G. Elliott went from the Association at Hattiesburg to Poplarville, where he is assisting Pastor Carter in a "protracted meeting." A brief note at the start mentions that the outlook is favorable for a good meeting. May the Lord give his servants a great victory.

Don't fail to read all about the "Unbridled Tongue" in this week's Record, and the next. We regret we were compelled to divide it on account of lack of space, but it will lose none of its interest if you will keep in mind the connection. Indeed, it is something you can well afford to read more than once.

The wife of Prince Bismark, the ex-Premier of Germany, has recently been buried. If nothing more could be said of her it would seem that there were enough when such a man as Bismark could say "she made me what I am." But she was a woman distinguished for her quiet piety and many great good deeds. The world mourns in sympathy with the great German citizen.

The article on Cuba this week, to be found on our Woman's Page, is of unusual interest. Surely the Lord is only beginning a great work in that hitherto priest-ridden island. We regret to learn of Bro. Jones' falling health. He seems to have done well during his short term of service and with good health might have continued a great force in the work.

We are much inclined to think that Bro. S. W. Sibley's article in this number of THE RECORD is timely and to the point. It was without investigation or suggestion, and indeed without our remotest expectation, and for that reason we appreciate it only the more. It comes at a time when we have agents in the field, when our people are in a favorable condition to help us and when that help will be most gratefully appreciated.

We truly sympathize with Bro. and Sister J. H. Eager in their far-off home, in the affliction that has befallen them in the severe sickness of their little one, and pray that soon their hearts may be gladdened by its complete recovery. That is a very interesting letter from Bro. Eager, on our first page. He sure to read it and then think of and pray for the dear brother and his family.

Railroad managers and manufacturers oppose their employees drinking intoxicating liquors, insurance men object to the drinking of persons who have been insured parents oppose the same in their sons, wives in their husbands, churches in their members and all good people oppose it in everybody else. Indeed, so far as we know, there are only two people in the universe who favor and encourage the evil and blighting habit of drinking and they are the devil and the liquor seller. Bad people they.

HATTIESBURG AND THE NEW ASSOCIATION—LEBANON.

Our visit to Hattiesburg last week was next akin to a picnic. We went with Brethren L. M. Stone and C. G. Elliott to be present at the organization of the new association. We were met at the depot at 6:30 a. m. by Bro. L. E. Hall and several of his excellent brethren who soon placed us in the most hospitable home, where we experienced nothing but the most generous kindness while we remained. Our home was with Bro. Hall himself and his well ordered and pleasant family, where we found such a cordial and home-like atmosphere that we would have felt a keen regret on leaving if it had not been that we were going back home. "Home, home, home sweet home; but ever so humble there is no place like home."

Sister Hall is her legitimate throne at home, the queen of all hearts, and the controlling influence that causes order, efficiency and beauty to characterize her well provided home.

Bro. Hall has an eye to the practically useful in the arrangements of his home. This is seen in the well constructed dwelling, ample and cultivated grounds, only a few buildings and a fine useful stock.

We saw some of the prettiest pigs and young hogs and of the most improved breed; fine Jersey cows, one of which was sufficient to supply his large and healthy family with milk and butter, together with plenty of the nicest turkeys and chickens of the improved sort for Thanksgiving and all other days in the year.

We found Hattiesburg to be much above the average of railroad towns. It has a population of over 2,000, a fine array of excellent business houses—several two story brick—and not a few first-class as to the amount of business being transacted. All of the trades seem well represented and a fine market for all country produce, such as cotton, turpentine, corn and vegetables is found in its markets and among its people.

The Baptist church has a good hold on the community and Bro. Hall seems to be quite well imbedded in the affections of his people. From a mere handful six or seven years ago when he was called, rising under opposition and misrepresentation, they have risen up out of the dust, built one of the most comely and substantial houses of worship anywhere on the N. O. & N. E. Railroad from Meridian to New Orleans, and in fact one of the best of its class—a fine class—anywhere in the State. It now, we believe, outranks any of the other denominations as to numbers if not in piety and liberality, and counts in their fold many of the noblest and best people of the prosperous little city.

The convention for the organization of the new association was well attended. Delegates from twelve churches participated in the preliminary proceedings.

The convention was organized by calling Bro. O. D. Bowen to preside and Bro. C. G. Elliott to keep the records. Committees on constitution, articles of faith, rules of decorum and name were appointed, who, in due time, made their reports which, after slight changes, were adopted as a suitable basis for the new organization. Upon this letters of dismission from their respective associations were presented from the twelve churches represented; delegates enrolled and the permanent organization effected. This last was accomplished through a vote by acclamation, in which the officers of the convention, to-wit: Bro. O. D. Bowen, president and Bro. Charles G. Elliott, secretary, were made moderator and clerk and treasurer, respectively.

After this, committees were appointed on Missions, Ministerial Education, Temperance, Education, Publications and Nominations, all of which in due time returned well prepared reports which were intelligently discussed and passed with great and grateful unanimity.

There was an average of three delegates from each of the twelve churches and a large attendance of the people of Hattiesburg and vicinity. The spirit of the meeting was most excellent and the new body put itself on record as in sympathy with the Mississippi Baptist State Convention in all its progressive work for the Master and sent out a Godspeed and good words for all others who have the good of his cause at heart. The body made provision for its representation in the Baptist State Convention and the Southern Baptist Convention, and appointed corresponding messengers to neighboring

associations and the General Association. It also appointed an Executive Board who will at once begin and maintain active and practical co-operation with the Board of the State Convention for all manner of mission and educational work.

Then after providing for printing minutes and passing resolutions of thanks and appreciation to the church, and other good people of Hattiesburg they adjourned to meet on Thursday before the third Sunday in September, 1895, at Poplarville, another thriving town forty-five miles south of Hattiesburg, on the N. O. & N. E. Railroad.

We were glad to meet Bro. A. V. Rowe, Secretary of the State Board, and Bro. Charles L. Lewis, Financial Agent of Mississippi College. Both of these brethren did excellent work in aiding in the organization and work of the body, and in representing their own—the work of the board and college. Bro. Rowe moved us all with a fine sermon on missions, on Wednesday morning, which will, we doubt not, bear much good fruit.

We had the great pleasure of meeting Bro. J. L. Finley, of Williamsburg, our foster brother, and of hearing him preach a heart-touching sermon on the power of religion. We regarded it as an answer to his dear mother's prayer. We have often heard her say her wild boy "Jim" would yet be a preacher of the blessed gospel. God be praised for his great goodness!

We also met, among others, Bro. J. P. Williams, T. E. H. Robinson, N. L. Robertson and others of the Lord's own saints and were greatly refreshed with their good company.

With many, if not most of Christian people, it is enough for them to know there is actual need in the case of a worthy cause. Now brethren, where will you go to find a more worthy cause than ministerial education? Does not the proper equipment of the ministry lie at the very base of all largely successful church work? And does not successful church work make a share of enlarged and successful mission work? And are not both of these necessary to the fullest accomplishment of our Lord's last commission to us, His churches and His people?

Surely here is the noblest of all causes and the holiest of all motives. But this good cause is in need, even great need. See President Venable's earnest appeal and read his burning words and consider if he would write that way if there was not great need to this good cause.

Forty young men whom we believe God has called to preach the gospel of grace, at Mississippi College, struggling to obtain the needed educational equipment for that great work. And some of them, even many of them, near—even now at the point of having to leave the institution for the lack of means to pay their board.

Is not this a needy cause? Have we not here a good cause? even a cause of superlative goodness? And is it not in need of your immediate assistance? Now brethren, is it not enough for you to be reminded that the cause of ministerial education at Mississippi College is a good cause and that it is just now in great need? Will not then all who have pledged any amount as churches or individuals proceed at once to make good those pledges with a cash remittance to Rev. Geo. Whitfield, Secretary of the Board at Clinton, and then let all of those who have not made pledges come up also with all the help they can and at once, in this time of need, and may the dear Lord whose we are and whom we serve help his people to do their full duty in this matter.

It would seem from present appearances that the Catholic church in this country is gradually becoming "vangelical." Not a few of their priests are yielding to the demand for Bible readings in their services and a number of congregations are insisting on choosing their own pastors. This procedure may eventually uproot the old apostasy.

It must be humiliating to the millionaires, Vanderbilt and Astor, that their immense fortunes cannot purchase domestic happiness. But then there is no promise that it shall be, only the broad hint that "they that will be rich shall fall into many temptations and hurtful lusts." Happier far are they who "are rich in faith and heirs of the kingdom which he hath promised to them that love him."

The Memphis & Charleston railroad is the short line to Washington, Baltimore, Philadelphia, New York and Boston.

OUR FIELD GLASS.

We never speak of typographical mistakes, but one in last week's Field Glass makes us seem irate, if not profane. The exclamation after the quotation from Rev. Dr. J. D. Rice, Carroll writes: "May God bless and reward you, my brother, for the steps taken to establish a home for the homeless."

—Rev. S. G. Cooper, in sending a contribution for the Baptist Orphanage, writes: "Sister Goodlett, wife of Dr. M. L. Goodlett, was the principal mover in it, and she was heartily seconded by others." May blessings be upon them all! He further says: "It was recently made happy by the church here taking steps toward the erection of a new house of worship." There seems to be great unanimity and enthusiasm. We greatly need a good house. May Bro. Cooper's hopes be fully realized. —Bro. P. A. Haman, pastor at Leavenworth, writes: "The Baptist church here in her Thanksgiving service yesterday contributed for the Baptist Orphanage (amount given enclosed), for which amount I enclose postoffice order." Prof. Dapert also sent a contribution from the Clinton church. We received a contribution in Senatobia yesterday. May rich blessings be upon all contributors to this work.

Our warmest sympathies go out for Bro. W. B. Chapman, Virgil, Miss. He has had typhoid fever in his family four months and has one death. May the Lord be very near and gracious to him and his family in these afflictions. Bro. Chapman is a good man and a good preacher of Jesus Christ.

Rev. M. K. Thompson and wife, Martin, Texas, have also been deeply bereaved in the death of their baby boy, who was a great sufferer for a long while. May they find grace to help in this time of need. —We understand that the next issue, or Christmas number, of the College Magazine is to have a half-tone engraving of the new laboratory. May the pluck of these young men meet with the success which they deserve.

Wesson, Water Valley, never authorized the statement that he was to leave his people and locate in an important town elsewhere in the State, in connection with which his name was mentioned. After five years at Water Valley, however, he began to feel that, perhaps, a change might be wise and so informed his people. They seemed so distressed that it put him to thinking seriously over the matter. His people prayed that he might see it to be his duty to remain. After ten days' prayerful consideration he decided to remain and they are happy. He says: "God helping me I will give my life more wholly to Him." We think Bro. Wesson's decision to remain among so devoted a people, is a wise one. May he be greatly blessed in the coming time.

President Venable wishes all the college boys to remain in Clinton and not go home during the holidays, because of the expense (aggregating \$1,000 about), because many will remain, because it will involve the loss of nearly one month to those who do go home, (one week before, one week of holiday, and one week after). The expenses will be suspended only one day, and all boys are urged to remain at their post of duty. This we think is wise. —Bro. G. W. Knight feels that whatever of success he has had in his ministry has been due (1) to God's help, who has gloriously blessed him in spite of mistakes; (2) to the Christian assistance; peace, sympathy, and godly influence of his mother; (3) to the companionship of an affectionate, Christian wife; (4) to education, which, though incomplete, being a graduate of no institution, has yet taught him how to study, it has taught him how to think for himself, it has shown him the way to find the truth, and opened its portals to him. —Dr. E. A. Taylor, of the First church, Memphis, is a remarkably successful man in keeping up church finances. He has raised thousands of dollars for new churches and for liquidating church debts. The secret of raising money is that he first sets the example, giving liberally himself, and then all he says has weight. He gave largely towards the new Marquette (Mich.) church debt while pastor there, and towards the debt at Utica (N. Y.) while pastor there. The next element in success is earnest and effective personal appeal, going and asking each member for a definite amount. In this way, by example and personal canvass, an elegant new church has been built and a distressing old church debt has been wiped out. Dr. Taylor

is succeeding well in his Memphis work. —Booth Lowrey "came, saw, and conquered" on November 3. Some of our Senatobia friends laughed themselves sore at his lecture and recitations. All seemed to get the full worth of their money in solid fun. He had a fine audience. —We have received the November publications of the Convention Sunday School series. As far as we have been able to look into them they are up to the usual high standard. Secretary Bell and his colleagues are doing fine work on these publications. The Philadelphia series is pushing them up to "their level best." —The Baptist Orphanage (omit the private) acknowledged amounts from December, 1893, to October last:

Bro. A. M. Knight, Waynesboro, \$1.
Bro. B. Brown, treasurer Yalobusha Association, \$3.15.
Thanksgiving offering, Senatobia, \$5.
Thanksgiving offering, Clinton, \$2.50.
Thanksgiving offering, Leavenworth, \$3.75.
Other amounts will be acknowledged and we would be glad if The Record could give us a little corner somewhere for an orphanage corner.

All right, we will gladly do it. —E. H. McCalister, of Vicksburg, mentioned in some of the papers as a candidate for Governor, and learn that quite a number of his friends are urging him to allow his name to be put before the people for that high office. We are quite well assured that he is well qualified for the position in every sense of the word, and that Mississippi never had a better chief magistrate than he would make. He comes from noble stock, and has made a splendid record for himself, both in private life and in public. We have known him from his young boyhood up, and know whereof we affirm. If he should become a candidate then we Christian people of Mississippi will have an opportunity to vote for one of the most upright Christian gentlemen who ever stood for office in the State, and our Baptist brethren for one of their own, a brother beloved in his church and by all who know him, for his active and consistent Christian life and work.

MINISTERIAL EDUCATION. [Report of the Committee of the Lebanon Association.] It will be well if this Association in the beginning should align itself right on the subject of ministerial education. There is nothing clearer than that we should educate men not for preachers, men whom God may call, but that we should educate preachers, men whom God has called, to that great work. Only such men as God has called should be encouraged to enter or be put in the ministry. A well equipped ministry lies at the base of all successful church and mission work. To do effective mission work, that which in His last command our Lord gave to His churches, there must be well instructed and faithful churches; there must be intelligent and well trained pastors and for this purpose we conceive it to be a part of our duty to provide as far as we may for the fullest education and equipment of those young men in our midst whom we believe God has chosen to be His preachers. For this purpose we would heartily recommend Mississippi College, located at Clinton, as the most suitable school for such of our young men to obtain the needed literary instruction, and the Southern Baptist Theological Seminary at Louisville, Ky., where they may secure most excellent theological advantages. We also recommend the work of the Board of Ministerial Education of the Baptist State Convention, also located at Clinton, whose work is to the aid of our people, to provide for the material support of the young preachers, whom the churches may send to Mississippi College who are not otherwise provided for, and pledge ourselves to aid them as we may in their important work.

Respectfully submitted,
CHAS. G. ELLIOTT,
C. A. BRADLEY,
W. A. LANDREUM,
Committee.

It is pleasant to hear that the last has been the most prosperous first quarter in the history of that excellent school, Blue Mountain Female College. It is said that the school is now doing the best work of its entire history.

Notwithstanding the hard times, the past season has been remarkable for theaters, operas, etc., and of all sorts of entertainments, including balls, card parties and "such like." Meanwhile Christians have been drifting, and some compromising with the world. Pastor Guy preached a plain, pointed sermon on this subject, last Lord's Day; lost some of his flock might be drawn into the whirlpool. If there is an evangelist minister in the city who willingly submits to the church going "hand in hand" with the world, the Chronicle does not know him. He has heard of a young lady who thought of leaving the Baptist church to join a church that would let her do as she pleased. Of course she did not mean it; but that seems to be the spirit of the age.

Much is being said about the organization of young people's societies. They are being organized for us, while we are discussing. The Christian Endeavors are reaching after our young people; while enrolling all from other denominations. Shall we not encourage B. Y. P. U.'s in our churches? That is the question. All sorts of clubs are now in existence; some for purposes we think unchristian. These are calculated to entice Christians from their loyalty to their churches and destroy their spiritual influence. Too few stop to consider the true import of the word influence. It has no end.

CHRONICLES.

L. A. D.

On Lord's Day, 25th ult., all our churches enjoyed regular services, and had good congregations. Dr. Bozeman officiated in his own church to a full house; the new furnaces being in order to make the house comfortable. Pastor Guy preached at Forty-first Avenue, both morning and night, to the delight of his people. Pastor David reports renewed interest at Fifteenth Avenue and the reception of three by letter. Pastor I. L. Stone was encouraged by his most loyal and devoted people, who exchanged with Pastor Elliot, of Immanuel; the latter supplying the Highlands. At 8:30 p. m., Elder Guy preached at Complete.

Thursday, 29th, was "Thanksgiving Day." Union services were held in the Methodist church, the sermon being delivered by Rev. Mr. Jones, Presbyterian. The only Baptist church open for the occasion was Forty-first Avenue; the pastor preaching to a respectable congregation. Bishop Parish held forth at Stone College. It was a pleasant and beautiful day. School children especially enjoyed it as a holiday; and some of the young men took an outing in the woods, hunting.

The Sunday School room of Immanuel church is fast approaching completion. It needed the accommodations; the attendance Sunday last being fifty-five. There were only eighty-four at Forty-first Avenue, of the 138 still attending. No report from the First church or South Side, but both are increasing. Fifteenth Avenue and Highlands are keeping up their average. In all the schools more workers are needed, more teachers, more visitors, more canvassers. There are numbers of absentees to be looked after, and hundreds of both children and old people who should be invited to attend.

Every once in a while we hear the stale old assertion, though applied only to the liquor traffic, that "prohibition don't prohibit." The saying as fully applies to stealing and to murder. That it does restrain, no candid man will deny. It is not true that more intoxicants are drunk; nor that there is as much drunkenness. Lawlessness is not confined to prohibition localities, nor to violations of liquor laws. Gamblers and impure people favor and encourage the traffic of course—it helps them in their evil deeds.

Some of our brethren north seem to be disturbed about the form of a certificate for persons leaving the denomination to unite with another. The following is suggested in a late number of the Examiner: "To all that in every place call upon the name of Jesus Christ, our Lord, both theirs and ours, greeting: This is to certify that A. B.—has been a member of the Baptist church in full fellowship for years past, but having changed his views, and accepted doctrines which we regard as unscriptural, viz— we have given him at his request this certificate of Christian character and standing, and his membership with us is hereby dissolved." Unless we pay more attention to early and persistent indoctrinating at home, in the Sunday School and from the pulpit, there will be use for such certificates in our Southland.

It is now intimated that the Roman Pontiff is reaching out after the Anglican church. What is called high churchism is making strong inroads, and are ready to return. Were hierarchies simply spiritual in their domination, they would not be feared; but they aspire to temporal control. Baptists acknowledge no power under Christ, superior to the independent, individual church, and grant to all liberty of conscience, freedom of worship and no State church. They acknowledge no authority outside of the scriptures in religious matters, and entire submission to the civil government in secular affairs.

City evangelism is of the utmost importance to the country. There is an increasing tendency of our people to move to town to educate the children and for social intercourse and convenience, for the young men come seeking business; frequently falling into wicked company by whom they may be led astray. Some of these are Baptists; but they do not bring church letters—leaving their membership at the old home, and there it normally stays, while they wander off. There are some of these even in Meridian, with its six churches—many are not known as Baptists. Somebody is to blame.

Notwithstanding the hard times, by a good preacher and pastor, the past season has been remarkable for theaters, operas, etc., and of all sorts of entertainments, including balls, card parties and "such like." Meanwhile Christians have been drifting, and some compromising with the world. Pastor Guy preached a plain, pointed sermon on this subject, last Lord's Day; lost some of his flock might be drawn into the whirlpool. If there is an evangelist minister in the city who willingly submits to the church going "hand in hand" with the world, the Chronicle does not know him. He has heard of a young lady who thought of leaving the Baptist church to join a church that would let her do as she pleased. Of course she did not mean it; but that seems to be the spirit of the age.

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INASMUCH.

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." There are some passages of scriptures that we need ever to keep in mind. Once learned, they become so well assimilated that the slightest reference to them is always fraught with blessing. They easily reach the heart and straightway contribute their nourishment in the spiritual life. It makes little difference how often we use them, they are ever appetizing, and never grow stale. It is my purpose to reason now out of the many exceeding great and precious passages of this character, the one which we may rightly call "Inasmuch."

Who does not know the experience here set forth? It did not necessarily follow that act of self-denial that was so conspicuous as to attract the attention of your friends, or of the religious newspaper. It did not make any great impression on your own mind at the time as deserving mention. And yet it has an imperishable record.

It did not require the expenditure of much time, or effort, or money. It was simply a kindly, thoughtful expression of interest that led you in behalf of a brother to do something helpful. It carried a blessing in Christ's name to some humble sufferer, and while it lightened the load of care, and brought gladness, its reaction stirred in your own heart a better life, and lifted you into a holier companionship with him, whose own great heart of love is tender with sympathy for those who suffer.

Possibly Christ's people have not had the opportunity to test the blessedness of this text so fully as at this time. The humble homes of the poor present an inviting field for the enjoying of this experience. Especially do the homes of the old preacher, and of the preacher's widow, at this season of the year invite us to enter, and in Christ's name extend such help as we can. The time of the year for the Christian is at hand. Send your contributions to this fund to A. V. ROWE, Winona, Miss.

Yes, we do rejoice with Bro. Sproles and his dear people at Jackson upon the completion of the Lecture and Sunday School Rooms, of their new house of worship. The Lord be praised for this great, though as yet partial triumph. We think we almost already hear all of our people say, amen.

A long, a great and useful life had its close in the death of Deacon Joseph E. Brown, of the Second Baptist church of Atlanta, Ga., the other day. He had been a member of the State Legislature, of the United States Congress, Governor of his State and Senator of the United States; but greatest of all, an humble, pious, efficient member of a Baptist church. Amen.

AN APPEAL.

THE BOARD OF MINISTERIAL EDUCATION ASKS FOR HELP.

DEAR BRO. HACKETT:—Our board is very much embarrassed, for lack of means to carry on the work. We have about forty young ministers in college, a large portion of them are depending upon the board for help. They cannot remain in the college unless their board is paid for them. They are a splendid lot of young brethren, remarkable for their piety and earnest zeal for Christ. They have good minds and good souls, and solid work in their studies. We call on the brethren for help. We need money. We ask the brethren to give it. We ask confidently (1) Because these young men deserve to be supported. They are worthy. They are God's called ministers. They need preparation such as they are getting here for their life's work. The churches are always willing to help deserving young men who are called of God to preach. Baptists will give to this cause when they will to no other. (2) Again, the money necessary for this work has already been pledged. We believe these pledges will be paid when the brethren know how much the board needs money. We believe in the honesty of our brethren. We know they will pay what they promise. They have always done so. We are confident they will again. But, brethren, send some of it now. We need it—greatly need it. (3) Once more these young men must go home unless the board can get the money to pay their board. We know the Baptist of Mississippi are not going to permit such a calamity to come upon these young brethren; nor upon the college and the cause of our Lord. A strangely wicked thing that for 30,000 Baptists to let their rising ministry leave the college and their work of preparation for the lack of funds. No such a calamity must befall us. Brethren, we ask you to avert it. You can do it. (You ought to do it. You must. For Christ's sake you will. We trust you will.)

say money is scarce. "It has always been with our Baptist people, but they have always given. While money is scarce the board is trying to arrange for the young men to live on less than ever before. They are doing this. Brethren, we are spending carefully all you send us, but must have some to spend. We can't go on without any. Send us some money brethren. Send it right now. We are needing it. We need it now. To-day. Send it please.

R. A. VENABLE.
Nov. 29, 1894.

We have no objection to the double discussion which has been going on in the papers, in which Bro. Halley is engaged. Both are very interesting reading for the brethren are not only incisive and to the point, but are piously and good humoredly in earnest, but as Bro. Halley says, it may be best to hold up on the wine question until Bro. Carley is disposed of. What say you, Bro. J. H. G.?

The Sunday School Helps of the A. M. B. Society for the first quarter of the next year, 1895, is with us, and blooming with its usual beauty. It is certainly comprehensive enough to suit the requirements of the most original tastes and to meet every sensible want. There seems to be an air of improvement all along the line from the little lesson up to the teacher and superintendent. Sound in doctrine, clear in thought, full in interpretation and excellent in material and execution. We see nothing more to be required than patient continuance in well doing.

We don't marvel that the President's recent message seemed dull to the assembled Congress. Poor man, he had literally worn himself out trying to get Congress to do something worthy of the nation and people and failed. What could he do but fall in at the tail end of the procession and go on out?

SHUBERT MALE QUARTETTE.

The Ladies' Aid Societies of the Meridian Baptist church have secured this great musical treat for Wednesday night, 8 o'clock, Dec. 13, instead of Dec. 18, as announced last week. Fix that date for your visit to Meridian. A hundred miles trip is cheap to hear such singing. The Christian character of the quartette and their national fame is a guarantee that the concert will be first-class in all respects. It is not surpassed. Seats 75 cents. City Hall.

THE BAPTIST RECORD

LET US HELP THE RECORD.

THE RECORD, as is known, is the organ of the Baptist State Convention of Mississippi. We are not to understand by this that the convention owns and operates THE RECORD, but that it was originated and authorized by the Mississippi Baptist State Convention and is published by its owners, in the interest of Baptist affairs throughout the State. THE RECORD, therefore, in a high sense, is a creature of the convention. It exists, as such, by the mutual consent and agreement of the convention and its owners. The owners and the convention, therefore, are morally bound to each other. Neither can be unfaithful to the other without incurring guilt. THE RECORD must stand by the convention, and the convention must stand by THE RECORD. The two were united as the result of Christian deliberation, and what God hath joined together let no man put asunder. The relation was determined in convention, and if the relation is to be broken, let it be done in convention. As members of the convention, therefore, parties to the contract, we cannot foster other enterprises which operate against THE RECORD—and be true to our obligation. Baptists, having no connection with the convention may do as they list, and no violence is done. So long, however, as THE RECORD is our convention organ, we must be true to it, and it must be true to us. This much is said, not by way of accusation, but that a keener sense of obligation may be felt by all parties concerned.

Let us help THE RECORD. Why? First, because we agreed to do so. It was upon our promise of help that THE RECORD rested its hope of success. THE RECORD exists, therefore, by virtue of this promise. Without such a promise from the convention, together with the individual promises of our great Baptist brotherhood, the question of THE RECORD's existence would have died from the first.

Second, we ought to help THE RECORD because it cannot continue to exist without our help. The law of mutual dependence applies here, as elsewhere. THE RECORD feels this, and hence, it is constantly appealing to us for help.

Third, THE RECORD helps us. All notices demanding public attention, convention work and Baptist news are published without charge. In this way the denomination saves several hundred dollars each year. Moreover, as individuals, for the small sum of two dollars, we receive as much information and reading matter as would cost one man—supposing THE RECORD had but one subscriber—about two or three thousand dollars, or the whole cost of issuing the paper. These are some of the reasons why we should help THE RECORD.

Let us help THE RECORD. How can we help it? In many ways and in such ways as will require but a small amount and effort from each one.

First, let us take the paper, and pay for it in advance; if not in advance, be sure that it is paid during the year. Prompt payment of subscriptions will enable THE RECORD to keep out of debt, and freedom from debt means cheaper work and better work.

Second, let us encourage others to take it. It may be possible that there are Baptists in the State who have not so much as heard whether there be a BAPTIST RECORD. Others there be who need someone to show them the need and help of a religious paper in the family; and to suggest an easy way of paying for it—the installment plan for instance.

Third, we can help by reading the paper. We are told that good hearers make good preachers. In like manner good readers make good papers. Contributors who realize that their articles are being read by the best and wisest people of the country are more apt to give their best thoughts. The best rule is to take few papers, and read them well. I am satisfied that most of our objections to THE RECORD—if we have them—is born of a failure to read it.

Fourth, give THE RECORD the cream of your thoughts when you write. Leave the publication of your efforts to the judgment of the editors. When you receive a notice of your indebtedness to the owners of the paper don't become offended, and write hard things to them. Just send the money, if you have it; if not, write and tell them about when you will have it. It is an easy thing for fair-minded people to balance accounts without angry feelings or words. Pray for the paper and its editors. Editors are not infallible. They are men of like passions with ourselves. These are some of the ways in which THE RECORD may be helped.

S. W. SIBLEY.

NOTICE.

I WANT every man and woman in the United States interested in the Opium and Whisky habits to have my book on these diseases. Address B. M. Wolley, Atlanta, Ga., Box 327, and one will be sent you free. Nov. 15-44.

THE UNBRIDLED TONGUE.

This sermon was preached by Rev. Geo. Wharton in his pulpit at Corinth and it pleased his people so well that they asked for its publication in THE RECORD. Read it and it will please and benefit you also.

"If any man among you seems to be religious and bridleth not his tongue but deceiveth his own heart this man's religion is void." James 1:26.

Esop's master invited company to a feast and told Esop to prepare a dinner of the best things in the world. The day came, the guests arrived, the dinner was served and lo! nothing but tongue! Many dishes were served in many ways, but all of tongue. "His master was wrath," said Esop, "Did you not command me to prepare the dinner of the best thing in the world? The tongue is the instrument of the greatest good. Therewith we bless God, and man. It scotches, comforts and saves. The master gave out a second feast. 'Now,' said he to Esop, 'I want the worst thing in the world this time.' The day came, the guests arrived, the dinner was served and many dishes prepared in various ways. Nothing but tongue. His master was furious," said Esop, "The tongue in truth, is the instrument of the greatest evil. Therewith we curse God and man. The tongue lies, blasphemes, slanders, destroys peace, happiness, reputation and life." So the tongue is the instrument of the greatest good and evil.

I will speak of the evil tongue and the unbridled tongue. The man who owns not this tongue, says James, has not true religion. The figure is that of a horse. It may be on the race-track, with great merit. He might win the race, but has no bridle nor bit and rushes hither and thither, with restraining power save his wild colt impulses. He does not win his race, but endangers the lives of the spectators. "Behold, we put bits in the horses' mouths that they may obey us; and we turn about their whole body?" But this horse has no bridle and bit and presents a fitting comparison to the unbridled tongue, which knows no check or guidance. Now, spoke the mother of knowledge, the bond of friendship, the commerce of hearts and the daughter of reason, is one of the crowning gifts of the Creator. It places man at once above the brute. "The parrot may utter a few words taught by rote, but has no power of independent speech.

In proportion as the gift is great so will be the responsibility for its use. "By thy words shalt thou be justified, and by thy words shalt thou be condemned." "For every idle word that men speak they shall give account thereof on the day of judgment." "If any man offend not in word the same is a perfect man and able also to bridle the whole body."

But let us classify the unbridled tongue. I would like to preface what I say by one remark that applies to all the writers of evil tongues that I shall mention namely that the gender of this tongue is common, either male or female as the case may be. No doubt, some of the men have remained at home today to look after the children and sent the wife to hear what would be said on the tongue. I want the brethren who are here to be liberal to-day and let the sisters take half of this sermon and not take it all themselves.

1. The talkative tongue, loose at both ends and tied in the middle. This is the first that we lay on the dissecting table. Both ends loose, cleaving to the roof of the mouth by the middle. This tongue delivers you with a flood of words, but has a mournful dearth of ideas. It runs with the tireless clock—clock of the factory down by the depot. Many of their words are not necessarily vicious or bad. They simply talk too much and to very little purpose. It may be safely said that he who talks much will say many things better left unsaid, and that he who talks over much, will sometimes be unwise, imprudent and indiscreet. To say the least such is a great bore. What tire some company the talkative man; a bushel of chaff, well packed in, and three grains of wheat. Not the man who never lacks for words is the ideal talker, but he who never lacks for thoughts. The story tells that an eastern town was visited by two of this kind, both men. Merchants would hide themselves behind their counter, run out by the back door or otherwise make themselves invisible when one was coming down the street, but all in vain. The talkative brother would hunt them out, run them down and worry them well nigh to death. At length a happy expedient was suggested: On some charge of slight misdemeanor, they were both locked up together in comfortable quarters, supplied with ample provisions for a few days and left to themselves to talk it out. At the end of three days a committee went to see what improvement had been made. Behold, one of them lay prostrate on the floor lifeless, actually talked to death, while the other, too weak to stand or talk aloud, had crawled to where his companion lay and propped up on his elbows, was faintly whispering in the dead man's ear. The man with this kind of tongue will take you by the ear as a dog does a hog and never loosen his

hold until you are exhausted. His tongue is always in motion, like a barber's scissors, snip, snip, as well when not cutting as when cutting. Like Bunyan's talkative man: he generally does little but talk. Either he expends all of his energy in talk and has none left for action, or else he is so constituted as to be good for nothing else.

2. Long tongue. This tongue is not of necessity loose at both ends. Sometimes it is very deliberate and slow, but has exceeding great energy and is a long tongue. It reaches a long ways. In a town of this size or even larger it reaches from the southern to the northern boundary and from the western to the eastern limits. It is not only long itself but has a wonderful power in making everything long that it handles. It has great multiplying power. It discounts the miracle of loaves and fishes and has more than the twelve baskets of fragments. The organ of smell is finally developed in this tongue, the allatory nerves are very acute, especially for dead bodies. It scents and sniffs the air and if anything is dead for miles, is seen to find it. It has but one mental faculty well developed and that is the memory. It not only remembers all that it hears but twice as much. You perceive that I speak of the gossip. Gossips are literally the pest of every community. Requirements are empty brains and idle time, materials used, a dish of scandal or some carrion, instruments to make palatable and pleasant the dish, a long tongue. See in what a deliciously humble manner this tongue gets in its work; how it disclaims doing any evil. It would not for this world and the next harm even a fly much less a dear neighbor. How irresistibly confidential! "You must not on pain of death ever whisper what I am telling you to any living mortal." There is one thing that greatly aids the gossip. There seems to be a native appetite in people for the dish the gossip hands around. The newspapers take advantage of this depraved taste in humanity. One sent out this circular: "Send us the news. If any person runaway, steals anything, gets divorced or does anything remarkable, let us know it at once, for this helps us to make a good home paper." A good home paper! Now I do not mean a fling at our own papers in this town. I believe that they are both trying to be pure clean sheets and I am glad to see this. But many even of the great weeklies that come into our homes and are read by our children are filled up largely with the record of crime and sensational stories gathered from the corners of the earth. How much better it would be if instead of pondering on a depraved human taste that grows worse as it is fed they would by giving good food, create in man a taste for better things. But a gossip, one with natural ability for the work and with a goodly experience, a regular professional, well up in their business can beat a dozen newspapers in their field. They are bulletin boards for the community. What a foul blot on the body politic! What a stain and stigma on man, made in the image of God! What poor, miserable, skinny, lean specimens of man, formed for noble destiny! A breeder of strife, a stirrer up of discord, a destroyer of home-peace and happiness, foul mouthed carrier of crows that feed on all the carcasses that lie around.

THE NAME "LEBANON"

Was suggested by O. D. Bowen, of Ellisville, as a suitable one for our new Association. The reason he gave are as follows, and are published in THE RECORD by request of the Association. Lebanon is the name of the new Association organized at Hattiesburg on November 27, 1894.—EWS.

1. Lebanon is a mountain range in the Holy Land and runs from southwest to northeast, and such is the geographical line of our Association.

2. Lebanon abounded with a variety of fruit trees and grape vines and fruit was abundant. The object we have in view in organizing this Association is that it may be abundantly fruitful of good works, and so shall our Heavenly Father be glorified.

3. Lebanon abounded with Olive trees, and the Olive is a symbol of beauty, luxuriance and strength. Are not the churches of this Association clothed with the beautiful doctrines of primitive truth which were once for all delivered to the saints, and is not the membership thereof clothed with the robe of Christ's righteousness imputed to them through faith? and will not their "fruit be unto holiness," and will not they be "strong in the Lord and in the power of his might?"

4. The Olive tree yielded oil, most valuable. It was used—

(1) For anointing kings, priests and prophets, in Israel. Is it not our prayer that through the instrumentality of this Association many precious souls will be anointed of the Holy Spirit, and made kings and priests unto God; and that a number of our brethren may be called of God to preach his gospel and anointed of him for this great work?

(2) For lamp lights. The wise virgins "took oil in their vessels and lit their lamps." May the membership of our churches be supplied with the oil of God's grace, that

they may "let their lights shine before men that others seeing their good works may glorify our Father who art in heaven."

(3) For medical purposes. The good Samaritan poured oil and wine into the wounds of the wounded Jew. May the tender, loving ministrations of the constituency of this body lead many benighted heathen souls to Jesus who heals the broken-hearted and gives with an everlasting salvation.

(4) For beautifying the countenance. May his grace that beautifies the meek, cause the faces of his saints to shine as did Moses' face, to cheer the weary pilgrim to Zion, and to make home happy and to irradiate the dwellings where sadness and sorrow linger.

(5) Lebanon was famous for its cedars. Israel's great and wise king utilized the cedars of Lebanon in building the Holy Temple, "the joy of the whole earth." Do we not trust that the membership of the churches of this Association form a part of that great spiritual temple "which is fitly framed together, and groweth unto an holy temple in the Lord?"

(6) The Lord said of Israel "He shall cast forth his roots as a cedar; his branches shall spread like a tree, and his smell as Lebanon." God grant that the membership of the churches of this body may be so rooted in Christ, the "Rock of Ages," that they may be able to stand the storms of trial and sorrow and temptation, and be deflance to "the world, the flesh, and the devil." And may the leaders of this body of redeemed souls be extended far and wide; may she "lengthen her cords and strengthen her stakes." And may "the smell thereof be as the smell of Lebanon." Yea, may the consecrated zeal and hearty, liberal, cheerful giving of time, talents and means of this body of saints be a "sweet-smelling savor unto God," and reach from the pine woods of Mississippi to the uttermost parts of the earth.

(7) The sweet singer, in Israel (David) says, "The righteous shall grow like a cedar in Lebanon." Oh may the children of God who have and who shall hereafter unite in the work of the Lord in this Association have abundant grace to grow higher in the divine life, and stronger every day like the beautiful cedars of Lebanon, and with a holy ambition aspire to wards that bright world of joy eternal, where "they have no need of the sun neither of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof."

Respectfully submitted,
J. F. PARKER,
Chairman.

A QUARTER OF A CENTURY.

Twenty-five years ago to-day, I left Mississippi and old Copiah county, my native State and county, for what was then far away Texas. With wife and seven children, two boys and five girls, and such household goods, books, etc., as it was deemed advisable to bring along. We boarded the southbound train at Crystal Springs at 2 a. m., on what was then the N. O. & Jackson railroad, now the Illinois Central. A day and night in New Orleans, another night and two days on the railroad and the Gulf of Mexico brought us to Houston, Texas. A pleasant sojourn of one month among relatives there, and we located at Chappel Hill in Washington county. A pastorate of a year and a half there proved that the latitude was too low for me. In July, 1871, I came to Corsicana, and just two years from the day I left Mississippi we moved into the yard where we are tonight. Wife and I alone in the old family room, two daughters and some grand children in another room across the hall. A quarter of a century! What a series of these passing years, come thick and fast as I sit and ponder these things.

The children, nine in all, (two were born in Texas) are married, except the baby, who is old enough to vote, if she were of the voting gender. The elder of the two sons, a popular and successful physician, Baltimore, one daughter, pianist to Mississippi, in your own town. Let Mississippians deal gently with her, she is of your own kin and kin. The younger son and one daughter gone on before to the better land, leaving each two children, a son and daughter, to represent them in the family here. The other five daughters are here in Texas with their families. We have twenty-three grand children living, fifteen boys and eight girls. Wife and I are both older than when we left Mississippi, but still comparatively young and vigorous.

But I did not sit down to tell you about myself and family. I wanted to let you and the brethren and friends in my native State know how much I enjoy reading THE RECORD. I see so many familiar names and reference to so many familiar places that I sometimes feel almost like I had been back on a visit to the scenes of early life. Like Anding, I knew him as a boy, pastor at my last home, Crystal Springs; his sister, Dorcas Childs at Philadelphia; Johnnie Snyder, from some immediate neighborhood and son of the best doctor. I ever had, the Purser boy, Miller's

Halley's, Thompsons, Coleman's and a host of others in old Union Association, all seem like home folks to me. Then all over the State are names familiar, and though some are strangers to me yet the places they occupy are like household words and I very much enjoy their appearance in the paper. While many who were the veterans in our younger days have been called to their reward, a few still linger with you to bless and cheer by their presence and long experience. Among those I often think of J. T. Freeman, at one time my pastor while at Clinton. I should so much like to hear more of him and his wife. And when Clinton and Mississippi College are mentioned what a troop of the boys of 56, 57, 58 come rushing into view? Where are they? What has been their history? What hopes cherished in those halcyon days have been realized? What ambitions cherished have been satisfied? What grand resolves have been carried into the life-work of those five or six hundred boys and what has been the effect of their lives, their examples, their influence on the world, on the age in which they lived and still live? Who can tell? Some of them have been successful in filling important pulpits, some professorships in colleges, some places of honor and emolument in civil government, some are missionaries in foreign lands, and ah, what numbers have joined the silent majority on the other shore! Many fell in battle on the field of carnage, many in camp and hospital. Many by the way as the years have passed by, all to await the trumpet blast that shall summon them and us to the bar of God.

I am always rejoiced at the progress of the Baptists of my native State. Am glad the college question is settled and that my Alma Mater still holds her seat on Mount Sals, (Clinton) and trust she will be a thousand years to come, to send forth streams of light and purity to bless and uplift the coming generation.

I have watched, with more than ordinary interest, the progress of the prohibition movement in Mississippi. I want to congratulate you that the accursed liquor traffic is so nearly outlawed in the entire State. May the day soon come when not a saloon can be found in all our borders, nor in all our land, from ocean to ocean. Amen.

—EWS.

I shall say nothing of Texas matters now, as this communication is already too long, and there are many other things about Mississippi I should like to say, more in detail but I close, with love to all in my old native State.

S. G. MELLINS.

Beloved, we like what you have said; it has lots of good religion in it. Don't let it be long until you write again. Yes, we will not mistreat that dear daughter. We have already, with great pleasure, broken bread with her and her good man in their own cozy home, and will see to it, that only good shall come to her so far as we can elect.—EWS.

WASHINGTON LETTER.

THE DIPLOMATIC CORPS.

MR. EDITOR:—The recent change in the title and dignity of some of the representatives of foreign countries at the nation's capital has apparently had no appreciable effect on their style of living. Although now the diplomatic representatives of England, France and Italy are able to write the title of ambassador before their names, they seem to continue to live much as they did when they were plain ministers. Probably one explanation is that the accession of rank means no addition to their salary. That is certainly the case with the representatives abroad of this country who were not long ago elevated to the dignity of ambassadors, and in recognition of which the countries honored by the presence of such august personages raised their own representatives to the same rank. The British minister, or, rather, ambassador, lives in a spacious residence on the fashionable drive-way of the city, which was built by British money and is the property of the British government. The British ambassador gets \$30,000 a year, which, with a number of allowances, gives him a rather snug sum to enable him to keep the wolf away from the door.

The French ambassador cultivates his newly acquired dignity in the pleasant and old-fashioned house which has been the residence of the French legation for a number of years past. He recently married a wealthy American girl and therefore the size of his salary does not necessarily restrict him in his style of living. The representative of Italy is the other ambassador accredited to this government. At present he has rooms at a good but not expensive hotel. A year or so ago he found the rooms in the second story of a modest private residence quite sufficient to satisfy his dignity. He was then, however, a plain minister, and had not attained the glory of a full-blown ambassador. While the diplomatic colony are not characterized by the same glitter and show in private as they are when they appear on full dress occasions in public, yet some of them hold the first place in the keen competition of extravagant living. It

is not always the big countries that make the greatest show.

It is true that the German legation has a fine home of its own, which has been enlarged by the addition of a ball room, and the scene of a good deal of social splendor. The Mexican minister, however, has a fine residence and is an entertainer, while the secretary of the legation resides in one of the swell houses of the city and keeps up an establishment that in point of lavishness is equal to anything in that line that is seen here. Recently Brazil has come to the front, and now her legation is splendidly housed in a fine residence which has been specially fitted up for the purpose. The representatives from Russia have always made more or less of a splurge. For a number of years they occupied the mansion which Boss Shepherd built in his palmy days. Now they have taken possession of a fine, old-fashioned, roomy residence in a fashionable locality, which has been especially remodeled for their use.

Perhaps some might have the impression that the Argentine Republic is rather a second-rate country, but you would not get that impression by visiting the legation here. The minister occupies a stylish house in a stylish locality, and is right in the social swim.

The Chinese minister, ever since there has been a representative from the Flowery Kingdom in this country, has lived in fine, not to say sumptuous, style. The present minister, who is also the diplomatic representative at the court of Spain and Peru, occupies a showy residence which, singular to say, just at this time, he is enlarging by the addition of a ball room, and it is understood that he proposes to give a round of social entertainments during the coming winter that will surpass anything done by his predecessors. The Japanese minister is contented with a less pretentious mode of life, and lives in a small house on a private street. The Koreans, however, follow the mode of life of the Chinese, and occupy a great big house where they are fond of entertaining the people who come to see them. The minister has his own carriage and is one of the familiar figures about the city. Everybody stops and looks at the singular people from the hermit nation with their funny little hats which they wear in and out of doors. These hats resemble an inverted gullender, or, perhaps, a pepper box that comes to a point.

The representatives of such nations as Turkey and Spain live modestly and quietly. A similar mode of life is followed by the diplomats from Columbia and Costa Rica, while those of China and Peru and luxurious quarters in the leading hotels. The new republic of Hawaii makes a very creditable showing among the representatives of the older nations, and her minister has cozy rooms in a fashionable apartment house.

But whenever the representative of a foreign country makes his home, whether in a palatial mansion on a fashionable thoroughfare or in the second-story front of a cheap boarding house, he lives on the soil of his own country. The laws and the authority of the United States government, great as it is, cannot invade these sacred precincts. When the minister or an attaché walks abroad, he is beyond the jurisdiction of local laws. The police cannot arrest him nor enter his home. Sometimes a lively attaché becomes hilarious and while in that condition smashes windows and defies the police. The local authorities can make complaint, but cannot touch him.

On the other hand, while the dignity and rights of the diplomats are carefully guarded at the same time any violation on their part of the requirements of good taste and good behavior would result in their quietly receiving a recall from their home government. In this way the careers of many promising young diplomats has been brought to a close. Everybody recalls the termination of the official life here of Mr. West, the representative of Great Britain, because he had imprudently written a letter in which he expressed opinions about a political campaign and the candidate, who happened to be Mr. Cleveland.

ANOTHER DEBATE.

This time between the Methodist and Campbellites, represented by the distinguished Drs. Crum and Dye. These champions met Nov. 6, at Oak Grove at 1 o'clock and after all preliminary arrangements were made, the rules and propositions were read and then the discussion of the first proposition by Mr. Crum—affirming Matt. 28:19-20. "Go teach all nations, baptizing them in the name of the Father, Son and Holy Spirit," meant to immerse them. Mr. Dye denied. This scribe presented himself as a listener, and of course, saw and heard a display of Greek, both classic and helenistic. Mr. Crum showed by the rendering of terms, that the word baptize meant to immerse. This Mr. Dye denied and when pressed by force of argument Mr. Dye did say that it meant to purify.

Very well, said Mr. Crum, I shall hold the gentleman to this term, and now I will take his own

rendering and read from the scriptures, Mark 1:4-5. John did purify in the wilderness, and preach the purification of repentance for the remission of sins, and there went out unto him all the land of Judea, and them of Jerusalem, and were all purified of him by the River of Jordan, confessing their sins. To this Mr. Dye made no reply.

Mr. Dye dealt with the covenant, endeavoring to show that the priesthood had never been changed. Here Mr. Crum called his attention to Hebrews, 7th chapter, for it is evident that our Lord sprang out of Judah, of which tribe Moses spoke nothing concerning priesthood—8th chapter. And it is yet far more evident, for after the similitude of Melchizedek there ariseth another priest.

Mr. Crum, showing by the use of those scriptures that the priesthood of Christ was forever, and that after the order of Melchizedek.

Second proposition. Infants, children are proper subjects for scriptural baptism. Mr. Dye affirmed and Mr. Crum denied. Two days were given to each proposition and the contest was hot. And notwithstanding all this, the discussion was conducted in a very good humor. Dear brethren, I have not attempted to write a history of this debate, but have only offered a few thoughts and would not have done this but for the fact that Mr. Dye, in discussing the second proposition, did, in trying to show the origin of immersion alluded to the Baptist church. And boldly said in the presence of that audience of which a goodly number were Baptist that he had just turned loose one of their champions and under the force of argument had so crushed him that his brethren were forced to raise the cry, plunged in a gulf of dark despair. We wretched sinners lay without one cheerful gleam of hope or spark of glimmering day.

This did not prove anything, neither did it prove the origin of immersion, neither did it prove that infants were proper subjects for scriptural baptism.

Now, brother editor, I submit this to your criticism, and I shall hold myself responsible for this or anything I write.

Hoping it will come in to the columns of our paper; and if our pedit-Baptist friends should squeal, we have the proof and will show it if necessary. If this should be submitted to the readers of the paper, please remember that it was not the design of baptism, but the act whether it is a burial or a sprinkling.

Yours in Christ,
CHAS. C. ANDERSON,
Laws Hill, Miss.

FROM ITALY.

DEAR BRO. HACKETT:—Since my last we have passed through some severe trials, but the Lord has been with us, to sustain and strengthen and to make the trials a means of spiritual blessing. "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." The way is often thorny, but the end will be infinitely glorious. I am glad to tell you that our dear little girl is very much better. She has undergone three surgical operations, each time under the influence of chloroform, but the surgeon hopes that the disease has been arrested, and that another operation will not be necessary, though he says we need not expect a perfect cure under two or three years, each summer of which she must be kept at the seaside.

A few days ago I returned from a long trip in southern Italy, made in company with Dr. Taylor. We visited Rome, Naples, Miglionico, Taranto, Grovina, Altamura, Bari and Boscoreale. The chief object of our visit was to be present at the dedication of our new chapel in Miglionico. The chapel is quite a gem, and during the days we were in the town it was visited by hundreds of people who had never seen such a thing before. Many were greatly surprised to find that the chapel contained no altar and no images, because to the average Catholic a church is not a church without these things. In one of my discourses on the "significance and object of an evangelical church," I explained this point.

We remained three days, and held four services, each time the chapel being crowded to overflowing. A disturbance had been predicted, the mayor even sending for us, and asking us not to hold our meetings after dark. However, we had nothing but good order and excellent attention. The people listened patiently and earnestly to the "old, old story," and we cannot but hope that a few, at least, received impressions that will never die. This chapel is a new departure in all that section, and has been much talked about. It stands as a beacon light in the midst of great spiritual darkness. The work has been carried on in the midst of great difficulties, and the priests still declare that the chapel shall not stand.

The young pastor and the little church need our prayers, for the work committed to their hands is not an easy one. We found much to encourage us on this journey. The Word of God is not bound,

even in priest-ridden southern Italy, as we had occasion to prove many times on this trip. Very much of the work done in Italy is seen only by the all-seeing eye. We are sowing the seed, and we beg you to water them with your prayers.

Yours in Christ,
JOHN H. HAGER,
Florence, Italy, November, 1894.

\$500.00
Given away
\$500.00

We inaugurated our gift system last spring and increased the volume of our business cheer beyond our anticipations. We revised the system last Saturday, and will continue it under special regulations for one more week. We are ready to give to purchasers \$500 worth of nice, desirable presents. We expect our sales to double under this special offer, and that is just our object. Nothing, more, nothing less, regardless of what jealous competitors may say.

\$50.—FIRST PREMIUM.—\$50. Every person purchasing as much as \$50 worth of goods at retail, will be given a beautiful Tea Set, consisting of 14 pieces splendid ware, now on exhibition.

\$35.—SECOND PREMIUM.—\$35. Every person purchasing as much as \$35.00 worth of goods at retail, will be given a toilet set. Nice goods and splendid ware.

\$25.—THIRD PREMIUM.—\$25. Every person purchasing as much as \$25.00 worth of goods at retail, will be given a nice, triple-plated set of knives and forks, warranted for three years.

\$10.—FOURTH PREMIUM.—\$10. Every person purchasing as much as \$10 worth of goods will be given one selection of any of our silverware and one selection either of our stock of vases, or cup and saucer. Goods all on exhibition.

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\$2.—SHOE PREMIUM.—\$2. Every single person that purchases shoes amounting to \$2, will be given one selection of our vases, or one selection of cup and saucer. One premium for every \$2 worth of shoes you purchase. Our object is to increase our sales in shoes, and this method simply reduces our credit.

IT IS FALSE. The man who intimates that we increase prices under this system, is a falsifier. Our prices are marked in plain figures, and no change ever made.

Meridian Mercantile Co.
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HOME-SEEKERS' EXCURSIONS.

On December 4, 18, the Queen & Crescent Route will run one of its popular "Home Seekers' Excursion" to points in Arkansas, Texas, Louisiana and New Mexico, at the rate of one fare, plus \$2.00, for the round trip. Good for return twenty days from date of sale.

See that your tickets route via the Queen & Crescent Route, the shortest and best equipped line to all points in the Southwest.

For further information and tickets call on our address, local agents of Q. & C. Route, or J. N. RICH, T. P. A., Summerville, Ga.; J. R. McGRIGOR, T. P. A., Birmingham, Ala.; A. J. LITTLE, D. P. A., Chattanooga, Tenn.

YOU WOULD NOT BELIEVE IT.

MR. EDITOR:—To show you how grateful I am, I thought I would write about you, how you have helped me. I lost my position owing to the hard times and after many months of idleness I found it impossible to get anything to do. I was becoming desperate when one day I picked up a paper and saw that the Queen City Novelty Co., No. 35 Pike Building, Cincinnati, Ohio, said they would start me in business for 25c. I thought there was nothing in it, so I just to see I decided to throw away 25c. But to behold, I received samples of their novelties, from that moment I saw my chance. When I could not sell one novelty I could always sell another, so everybody became a purchaser. If this firm was not way behind in their orders I could make double the money. Last month I made \$223.32 and the month before \$195.60 profit. I am going to start on a larger scale as I can see nothing but money.

I write this so if there are others who want a good thing here is their chance. Certainly 25c. started me in business.

FRANK CLINE.

If you want a Piano or Organ send your orders to the Greatest Music House, 2223 Front Street, Meridian, Miss. The largest stock, lowest prices and easiest terms in any house in the State. 11-23-44

Go to Thos. Ferguson, Front street, Meridian, Miss., and get new machines, for the cash, at less than half of former prices. The Davis is still in the lead. Go and see them. Oct 28

WOMAN'S WORK

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OBJECTS OF BENEVOLENCE.

Foreign Missions, Home Missions, State Missions, Ministerial Education, Mississippi College, Sistention of Aged Ministers Home Uses.

DECEMBER.

CUBA: "Listen, O Isles, unto me." Missionaries, 24; churches and stations, 5; baptisms, 150; membership, 2,582; Sunday Schools, 7; scholars, 1,000.

STORY TOPICS: Cuba's need of the Gospel. Providential beginnings. Providential guidance. Magic of results. Work yet to be done. Hindrance to be overcome. Strategic points.

CUBA.

Our work in Cuba still exhibits the same features of interest which has characterized it from the beginning. There is the clearest indication that it is breaking the hold which the Catholic church has long held upon the spiritual and temporal interests of that people.

In a letter transmitting his annual report to the Board, Bro. Diaz says: "About our work I can say to day that it never was so prosperous as it is now. We generally have good congregations on Sundays, and in our weekly prayer meetings. New candidates have been baptized in numbers of one hundred and fifty, and a great enthusiasm prevails in the old members. Our missionaries work with a great deal of zeal, and instead of being tired they are full of enthusiasm in their preaching, visiting and doing all their missionary work. If you see them work, you will think they have commenced in this work last week, such is the faith and enthusiasm they have. Bro. Jones did nicely; he is a very good worker, and very active. He has an English congregation of forty people, and hope by next winter he will have more congregation. He commenced to speak Spanish, and the words he knows he pronounces well; soon he will speak Spanish better than I do English; and he will be a great helper to our cause here.

"In order to push more our work we need two things—one, is to develop at once the female school, to put in it American teachers, have a better location than they have, and soon you will see the result. I have a great hope that Bro. Jones will take this department of work."

"The second need is the development of our women's and children's hospital. I have, as I told you, a home outside of the city for that purpose—we pay \$60 rent, but it is a beautiful place—it has about three acres of land, and the house has all the conveniences for that purpose. I try to keep it in good order to make it attractive to the place.

"Our Medical School here has offered to give me \$3,000 cash to build a ward, and an appropriation of \$1,500 a year to support the twenty beds in it. Also the Children's Association told me if I have twenty beds for them in our hospital they will give me \$2,000 a year.

"The young doctors come daily to our places for practice, and a great many of them are interested in our movement. Still these promises are at present only promises. I do not know if they will be able to agree to do it, but this branch of our work is very important too. Six of the best doctors help me in this work—they are not Christians yet, but they speak very highly about our religion. I hope the Lord will bless this new enterprise."

Bro. E. Pendleton Jones, of whose appointment to this field the convention was advised last year, has done a good work, especially among the English-speaking people of Havana. We regret to say that his health has suffered to such an extent that both his physicians and Brother Diaz advise his temporary return to this country.

HER PEOPLE.

Columbus discovered Cuba in 1492. About twenty years later, the Spaniards overran the island and enslaved the poor Indian. His new manner of life, coupled with unkind treatment, soon exterminated the red man. Negro slaves, kidnapped from the African coast, took his place; and to-day there are about half a million negroes, now freed, in the island of Cuba. Among the laboring class are about fifty thousand Chinese coolies, brought from Amoy between 1847 and 1873. Besides these, are the largest class of all, the Spaniards, of whom some are descendants of early settlers from Spain, and others are later arrivals. There are many Creoles, of mixed blood, and many Americans, doing business in the island. The population you observe, is a very mixed one, ranging from the negro and the coolie to the proud "hidalgo," or blue-blooded Spanish gentleman. Education is scant in Cuba, not one child in ten having school advantages.

THE HOME.

From the New York Herald.
Home is our asylum, and the love of our ones is our defence. In the plan of divine Providence the home occupies a position of conspicuous importance. A happy home is the prophecy of a useful life for every child reared under its benignant watchfulness; a home in which discord prevails sends its boys and girls into the world with handicapped aspirations.

The child who carries sweet memories with him carries also a shield for protection, but he who bears embittered memories falls easier prey to the evils which will attack. A happy home in the background throws a radiance on each succeeding day, even though the day be stormy and tempestuous.

The good father lives in the life of the boy long after that father has crossed the threshold of a cemetery, and the good mother still speaks to the daughter when that daughter has children of her own. No mortal can have a better starting point than a pious and soul satisfying home. It is a thousand times better to have an honest father and a true hearted mother than to inherit riches or social position. An empty wallet and a heart full of bitterness, a glowering step and a mother's love, are a safer equipment for the attainment of happiness than millions of money without the blessing and the love.

We are too ambitious for our children in the direction of social prominence and too neglectful of them in the direction of character. Daughters are brought up to believe that the chief end of life is to marry a bank account and an equiptable rather than a man. When the surplus becomes a deficit, however, as it sometimes does, and the equiptable is sold under the hammer, the poor girl wakes up to the discovery that she has had an establishment for a few years, but not a home. The logic of events is relentless; and mutual affection, which is the only thing worth living for, since it sweetens and deepens with adversity, is found to be wanting. A love that depends for its continuance on good fortune has very little value, and yet marriage vows are taken every day which have their origin in avarice, and will certainly be broken unless the avarice continues to be satisfied.

There is no other foundation for a true home than the union of two souls by the bonds of holy affection. Other experiments have been tried, but no substitute for that affection has yet been found, nor is it likely that it will be.

The end to be sought is happiness, and if you fall in that you fall in everything. A wounded heart is not healed by costly medication, and riches never yet suppressed a sigh. Grief over withered hopes cannot be assuaged by diamonds and splendor, and many a woman has been driven to desperation and wrong doing because in spite of her credit at the bankers she found it impossible to live on indifference and neglect.

We must throw our financial theories to the winds and be brave enough to obey natural law. A man is a man and a woman is a woman. Whatever else he needs, the man needs love most of all, for this is a hard life and love alone keeps him in trim for the contest. If he can not have it he takes excitement instead, and then the end is not far off. Whatever else the woman craves, it is all subordinate, whether she knows it or not, to the confiding affection of a manly man, and if that is denied her nature becomes volcanic and irrepressible.

Without the restraining influence of love we all become more or less demoniac. But if we have it we can part with everything besides and still be content. That is the verdict of the generations, and it cannot be reversed.

In your homes, therefore, and regarding your children, you should so teach the boys and girls that they will develop independence of character and moral principle. What the world may say should influence them very little, but what they themselves think is right should influence them a great deal. Of two-lovers a good poor man is better than a bad rich man. Pictures and furniture and rugs and footmen are desirable in their way, but you cannot afford to give a human heart for them. It may be unpleasant to live in a side street, but a side street with peace is better than the avenue with misery. Your acquaintances may shrug their shoulders—it is their privilege to do so if they choose—but if the home is bright and cheerful, what care you?

If fathers and mothers would see to it that their homes are made happy, and have no other desire than that their children should make happy homes for themselves, this barter and sale which enters so largely into our views of marriage would cease and the millennium would come this way.

What the world needs is sterling and unwavering moral principle, and the independence to stand by it. These grand qualities of character must be taught in the home; by the parents who believe in their own lives, and exemplify them in their own lives, or they will never be acquired at all. After that you can trust both sons and daughters to reach a safe conclusion when they are called upon to leave the hearthstone of their childhood and make a new home for themselves. They will already have learned that though riches and happiness sometimes go together, it is better to depend on happiness rather than riches for a safe journey through life.—Christian Herald.

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monkeys; then the earliest vegetables. I remember cucumbers with the fish, and cauliflower among the vegetables. After dinner there was wine, coffee, cigars, I really seemed to be dreaming."

"Marie," said I, "in a dream, or have I suddenly been transported from the General to set up a mess for themselves, Colonel John Jacob Astor and Van Hammerstein were invited to join them and they did so. This establishment cost these officers about \$5,000 per month. They kept two caters busy between here and New York and Washington and have a French cook and the servants you saw. As they are all serving the government without pay and paying their own expenses besides taking their turn of duty, like the rest of us, there can be no objection to their living as they may desire to, concluded Marie."

"Well," said I, "they have certainly a correct notion of what a mess ought to be, but I shouldn't care to pay the bills out of my own pocket."

"When it was first established," Marie went on to say, they wanted General McClellan and me to join them. Of course we could not do that. It would have been grossly improper for either of us to live in this fashion, and to be guests in permanence was not to be thought of. So we were asked to dine about three times a week and accept perhaps once or twice."

"You saw the Count of Paris under fire, did you not? What sort of a soldier was he?" asked General Sherman, who was in the party.

"An admirable staff officer, was the prompt answer, 'and as brave as he was cool. I remember once General McClellan, General Fitz John Porter and the French officer were watching an artillery duel near Yorktown. Suddenly a 10 pound shell landed within thirty feet of the group and exploded. It threw splinters, fragments of shell and mud all over them. Not a man moved a muscle, nor was the tone of the conversation changed in any way. All the officers who saw them remarked upon their coolness, and the business 'like' way in which they took their share of the danger."

"At that time in the war it was a great example that John Jacob Astor set, when he, a Democrat, the richest man in America, asked to be permitted to serve his country, at his own expense, and it did great good. But all war scenes I ever saw, that dinner at the Count of Paris' tent that muddy, rainy night, has lingered longest in my memory"—Christian Herald.

THE FRENCHMAN MUST HAVE HIS DINNER.
The death of the Comte de Paris has brought out some interesting stories touching his services and those of the other French Prince on General McClellan's staff. One of the best was told by the late Gen. E. W. Rucker, one of the quarter-master generals of the Army of the Potomac.

"I well recall one incident," said General Rucker, "which made a great impression on me because it was so unlike anything I had ever seen. It was a cold night in March. I had been riding all day, and was about worn out, when I rode through the outer line of pickets, and was directed to General McClellan's headquarters."

"The General is at dinner, sir," said the neat orderly, but he directed that if General Rucker came he was to be informed at once."

"Well," General Rucker, took my name to him."

"In a moment the orderly came back."

"Captain, the Count of Paris sends his compliments, as does Colonel Astor, and will be much pleased if General Rucker will join them at dinner. General McClellan is of the party, and they are just sitting down."

"Nothing could have pleased me better," continued General Rucker, "I was as hungry as a wolf. So after making a pretty hasty toilet, I presented myself. As I entered the light blinded me. General Marie, the chief of staff, came forward, and I was presented to the French, princess, and to Major, the Count von Hammerstein, an Austrian or German cavalry officer, serving as a volunteer aide-de-camp. McClellan was the master of conversation and made us all comfortable. Such a table I have scarcely seen anywhere, much less at a general's headquarters in the field when every man present, except myself, had been under fire that afternoon. There was fine silver, cut glass, beautiful table linen—everything a gentleman could have on Fifth avenue. We began with a beautiful bisque, then oysters, followed by shad. The roast was two im-

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